



Swami Ramdas

THE SAYINGS OF RAMDAS



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IGNORANCE

1. Life involved in and identified with the phenomenal existence becomes a source of misery.

2. "The real does not die and the unreal cannot be eternal" : so, grief over the death of the perishable is a mark of ignorance.

3. Misery lies not in external circumstances. It inheres in the fettered and ignorant mind.

4. Good and evil are merely conceptual, seen through the tinted glass of sheer ignorance.

5. All events in our life happen as a matter of course but to look upon them as causing happiness or misery is entirely based upon the attitude of mind.

6. To believe that merely external

forms are real, without probing through and beyond them to the Reality, on whom all rests and subsists, is utter ignorance.

7. Man is miserable because he seeks joy and peace in external conditions and objects, which are in their very nature incapable of yielding the perfect state, for which the heart of man longs.

8. The quarrels and strifes between sects, creeds and cults are born of utter ignorance. So, to know and realise God we have to love all beings and creatures alike, irrespective of any man-made distinctions.

9. Good and evil, sin and virtue, are relative terms, mind-made, and therefore due to the individualistic attitude of ignorance.

10. Our actions, in themselves, are neither virtuous nor sinful. They are simply activities of the Divine Shakti. *We* give them the dual names, and suffer, through ignorance.

11. Very often we set a false value upon ourselves and think we are great, good and all that. God alone is great and good.

12. When, through the coloured glass of ignorance, we view the pure workings of the Divine will, we behold in them good and evil and consequently become subject to joy and grief. So in all matters let us submit to the Divine dispensation.

13. Maya is mind, the cause of all duality. It is this mind that names actions as good and bad, and situations as pleasant and unpleasant, and then experiences the emotions, pleasurable and painful.

EGO-SENSE

14. When a man is free from the clutches of the ego and its desires, in whatever field of activity he may be engaged, karma cannot bind him.

15. The ego-sense is individual consciousness, in which a man thinks that he is a mere body, formed out of the five elements, and that he is the doer, as a separate jiva.

16. To be engaged in the activities of Prakriti and still enjoy the bliss of the Atman, is possible when the idea of "I" and "Mine" has been totally given up.

17. The only thing that a man has to renounce in order to attain the supreme Truth is the individual sense and nothing else.

18. The ego is an obsession, a shadow, an illusion; all life is one, and that one is yourself.

19. That the ego-sense is the cause of man's fall from his supreme state of blessedness and peace is evident in this wonderful lila of the Lord.

20. To be conscious always that our individual life is only a thing of play while in reality we are the ever free, all-blissful and omnipresent Spirit or Truth, is to be free from egoism.

21. Do not forget the truth that nothing here belongs to you. All, including yourself, belong to the supreme Lord of the universe. The sense of possession is one of the main characteristics of the ego-sense.

22. The individual struggle, started and continued from the egoistic standpoint, in which God had no part to play, reveals only the weakness and helplessness of the aspirant.

23. Give up the individual "I". God

only is, and He is all. Even your sadhanas are not yours. Whatever you do is His act. It is He, within and without and everywhere. He is at once the actor and the non-actor. He is all.

24. The ego or the sense of separation is false. There is only one limitless ocean of joy at once moving and still. There is one light, one power, one consciousness, one existence, one sole Reality, that is eternal and infinite.

25. Your life and all its activities belong to God. Do not undertake to follow any course prompted by the ego-ridden mind.

26. Truly, selfishness is the root of all evil. You see it magnified in others when you yourself have it in full.

27. To rise above the ego-sense, the path of devotion to the supreme Lord of the universe is the only way.

28. We can be good, and can do good only when we act and live in the exalted

state which is bereft of the egoistic notion of actorship. Real good flows out of us, only when we have transcended the individual sense and have come to dwell in the supreme and universal consciousness of God.

29. No change of situation can bring us peace and rest until the ego-sense of actorship is swept away. When we have realised that God's will alone works in all beings, and that the individual onus of action is false, external circumstances and situations cannot affect us.

GOAL

30. Live for the sake of the great Truth that dwells within you.

31. Let your life be guided by the motto "plain living and high thinking."

32. To suffer for the sake of Truth, or God, is a glorious human privilege. Such a suffering brings you nearer to Him.

33. Let love, humility and service be the motto of your life.

34. Verily, you are all, you include all, and there is none but you. Strive to reach this summit, the supreme height of consummation. All else is utter ignorance.

35. Behold God within you, and then behold Him everywhere as all the manifested worlds. Don't adhere to the lower planes; don't seek satisfaction there. Soar

up into the regions of your transcendent being. Aspire, aspire, aspire, until the highest goal is reached!

36. A free and liberated life, filled with peace within and joy in all its movements, unconditioned and unhampered by any circumstance, is the goal of perfection.

37. Knowledge is the foundation, karma is the upper structure and bhakti is the dome. All the three go together to form the perfect and complete mandir of Self-realisation.

38. Behold God as all, and still be His child and servant. You are at once He and His child. God is His own devotee. He is a mystery, but a revealed mystery, revealed in love and joy.

39. Joy and grief, gain and loss, success and failure, virtue and sin, are all mind-made. Supreme everlasting joy is the only Reality.

40. Realise that you are the blissful Atman, and, then, for you, there is motion

in external work but rest in the inner calmness of the spirit.

41. God is all love and mercy. He is not to be judged by the petty favours He may grant us in relation to this short and transient span of life. The goal is, not to prolong life, but to realise our immortality.

42. Let us leave it to Him, the one sole Lord of all existences, to use the instrument, *i. e.* our body, as He wills. When we become conscious that He is working it, then, we realise that we are free. Freedom is not a state to be attained but to be realised.

43. In the sadhana necessary for the attainment of the goal, the sadhaka must learn to behold God in all his fellow beings and all creatures and all things around him.

44. Self-effacement is for him, who, having become like a drop, one with the infinite ocean of existence, plays thereafter the part of the Lord's servant or child.

45. Please do not think that we are in

this world to weep and weep it away. For all alike, life is a fight and a struggle. The true hero is he, who fights his battles without prejudice or favour, and still lives a life of freedom and peace.

46. To possess a heart full of love, and then to live a life, selfless, free and cheerful, is the goal of all lives.

47. The anand of pure jnana and the anand of parabhakti are the same. The one is enjoyed in the inactive aspect of God, while the other in His active one.

48. Indeed, there is no life greater than that which is devoted to the service of God in humanity. The vision of God in the universe and beyond is the basis for this glorious life.

49. Freedom is the goal of life. Restrictions are accepted in order to reach a state of perfect liberation.

50. In the first place we ought to possess a clear conception of the goal we have to attain. Then, we must adopt the proper

PATH

56. Bhakti is the root, vairagya is the tree, jnana is the flower and the realisation of the supreme Godhead is the fruit.

57. The most exalted way to realise God is through nishkama seva.

58. "Think on Me until all thoughts are dissolved." This is the teaching of Sri Krishna in regard to meditation.

59. Real worship consists in constantly remembering and glorifying the great Truth that dwells in the hearts of us all.

60. God's grace is never for him who is indolent and negligent. God's grace is for him who is persevering and industrious.

61. 'Doubt not, fear not, worry not', should be the mantram that ought to guide and inspire us in all the vicissitudes of life.

62. Be cheerful and blissful always by holding constant communion with your real Being. This is the secret of life.

63. Your Guru, God and Guide, is ever within you. Through constant remembrance of Him draw strength and peace from Him.

64. Through constant remembrance of God and self-surrender you can develop a strong will by which you can subdue the mind and free it from all doubts and fears.

65. If you take all conditions and happenings as determined by an all-loving God and remember that the world of name and form is by its very nature a transient and changing play, you have no room for any anxiety or sorrow.

66. A cheerful mind cures, and wards off all mental and physical diseases.

67. The true unity between husband and wife becomes possible only when the minds of both have turned towards the one God dwelling in their hearts and pervading all through the universe.

means to that end. Metaphysics is different from realisation. Realisation is experience. Experience is gained through effort and struggle.

51. The great object of life is to crystalize all desires into the one supreme desire for the realisation of God. In the fulfilment of this supreme desire all other desires will be automatically realised.

52. Human life is solely intended for the enjoyment of eternal bliss. If, on the other hand, a man makes it a hotbed of cares, anxieties, doubts and fears, he would only be wasting a rare and precious gift which God has granted him.

53. Earn and enjoy the bliss of immortality. Make that your aim and goal before everything else.

54. The end of sadhana is to realise our oneness with the eternal and immutable Atman and perform all actions in the field of manifestation.

55. Loss and gain, honour and dishon-

our and praise and blame are things of no importance to the man who has found the joy of selfless activity and the peace of the Atman.

68. The obstacle that comes in the way of an aspirant towards the attainment of God is a restless and desire-ridden mind. Hence, in the first place, control of the mind and eradication of its vasanās are absolutely necessary before the Divine light and knowledge can illumine his heart.

69. Be ever conscious of the fact, through ceaseless remembrance, that Truth ever abides in you, with you and everywhere about you.

70. Seek guidance from within. Listen to this voice and act. Don't do things simply because others ask you to do so.

71. Certainly we have to take the world as it is, because it is not in our power to change it as we like, but it is ours to live in it by effecting a change in our vision and in our attitude towards it.

72. After the awakening, the aspirant should be steady and unwavering in his faith, and should tread the path of discipline, taking God within him as his guide,

and should not give up the struggle until the goal is reached. The speedy success of the sadhana depends upon the intensity of his longing to realise Him.

73. No amount of reading of scriptures and religious literature can help the earnest seeker after Truth in his progress towards the supreme ideal. His single-hearted and independent sadhana for the elimination of the impurities of the mind that obstruct his vision of Reality should be his mainstay.

74. To get the God-vision, you ought to transcend the gunas and dwandwas. Don't be bound by the dictates of any shastra or dharma, but become utterly free by a whole-hearted surrender to Him.

75. Your belief that somebody else can pray for your uplift is wrong. Men who have attained knowledge and have realised immortal bliss can show the path—but it is yours to tread it with steady and unwavering steps having God within you as your guide and helper.

76. Tutor the mind to behold God everywhere, by making it dwell in God-thought, and earn everlasting peace and joy.

77. Do all sadhanas in a spirit of play; let cheerfulness be their keynote. With delight in the heart, and, light of step, go to meet the beloved Mother who is always yours. You are Her acknowledged child.

78. Struggle is a sure condition of progress. Shrink not, faint not. The Almighty Lord is your helper, go ahead with full steam, and brave every storm. Don't feel disturbed. Go to meet the Beloved in your heart with a cheerful mind and a smile. He is ever with you, and you and He are not different.

79. The mind may run like a monkey, but you know that you are not the mind. You are the watcher of its antics. When you have thus realised that you are the immortal witness, you will not be influ-

enced by the promptings of the desire-ridden mind. When you have identified yourself with the witness, the desires of the mind will die away by themselves through inanition.

80. Calm and silent meditation alone can convince us of Truth which no amount of quotations and argumentation can help us to arrive at.

81. It is He who has given us our respective situations. He expects us not to grumble, fret, or feel worried. No condition is bad for us provided we do not fail to remember Him at all times.

82. A man can get anything he wishes if he makes efforts like Bhagiratha.

83. Ours is not to make other people rich and wise—but to become wise ourselves by serving humanity with all love and humility.

84. Why throw away a precious life? Dedicate it to God and His service as Mirabai did. Love Him in all, serve Him in

all, and make yourself blessed, pure and peaceful.

85. Indeed, the search for God outside us goes on, until we make the life's discovery that our heart is the shrine in which the Lord of the universe—Vishwanath—dwells in all His glory.

86. The best book that we have to read everyday, is our own heart. Let us watch and examine its workings. What we require is to stand apart from it and witness its manifold activities. We can very effectively do this in meditation.

87. Seek not to transform the world before you have wrought the needed change in yourself.

88. Serve God in humility to the utmost power that God has granted you, in a nish-kama spirit, and be friendly and loving towards all.

89. Indeed, there is no means greater than Satsung to keep awake the divine consciousness within us. Satsung we get in

consequence of the purification of the mind.

90. We should not always look for external aid. The best means for keeping awake the knowledge of Truth is to repeat constantly the guru-mantram and to court the society of the bhaktas.

91. Be ever in tune with Him who is eternally residing within you, who is changeless, immortal Spirit, who is absolute existence, consciousness and bliss—Sat-Chit-Anand.

92. It is not the recitation of the Gita that can elevate you to the Truth of your existence namely, God, but a profound meditation on the truths inculcated in the slokas.

93. In all your actions both at school and at home, be always straightforward, honest and truthful. Cultivate the qualities of kindness, love and forgiveness towards everybody.

94. Please remember, we can behold

God only when we are free from the clutches of lust, wrath and greed.

95. True greatness is of a pure heart and mind. What does it matter to you, what your colleagues or anybody else think of you?

96. Stand above the petty praise and blame of the world.

97. During the period of sadhana for the attainment of this goal, the sadhaka must learn to be calm and collected in all that he does; he must watch the mysterious workings of the Divine Shakti in him and everywhere about him, and must remember that all things happen for good and good alone.

98. To dispel from the mind our doubts and fears by merely listening to philosophical discourses is not sufficient. What is required is to bring down these truths into practical experience.

99. The first thing needed is an attempt to control the unbridled mind.

100. Live humbly but nobly, braving all the storms of life with implicit trust in God and His dispensation.

101. Do not hesitate in doing the right thing straightaway.

102. It is better to allow ourselves to be deprived of our so-called rights in favour of another if, by such an attitude, we can make others happy.

103. Mere reading of religious books helps only in awakening us to the sense of Reality, but the awakening does not last unless the practice for concentration of mind is gone through with earnestness and zeal.

104. A concentrated and purified mind alone absorbs the teaching of the divine Truth.

105. So long as a man is obsessed with the sense of duality, prayer, meditation and self-surrender are things real and necessary for him.

106. God does not want us to be tied

down to a rule or a course of discipline, making it indispensable for us for all time. True freedom consists in being able to enjoy the bliss of the eternal in all changes, all turns and vicissitudes of life.

107. Until the flame of Truth begins to burn steadily and undiminished, it is necessary that every available means be adopted to keep it up.

108. It is indeed not sufficient merely to awaken the mind to the supreme sense of Reality. A constant hammering of the Truth on the restless mind is essential.

109. A mind, which has been allowed to roam about uncurbed for a long time, naturally resists control that is exercised on it during sadhana, even for a short period.

110. Tutor the mind to feel His presence everywhere and in all things. He is at once the unchanging, all-pervading, motionless, formless Truth, and also the Power, active and moving in all manifestations.

111. As the first step, feel always that you are merely an instrument in the hands of Shakti, and go through all sadhanas as if they were Her work done through you. Do not be impatient; march on steadily, and leave the question of progress and ultimate attainment to the Lord Himself.

112. In the matter of the sadhana do not do anything to forcibly fix the mind to the meditation of your ideal; proceed gradually, but with undaunted perseverance.

DIVINE NAME

113. He who has unshakable faith in the Name is saved.

114. In all weathers cling to the Name of the Lord. It is the one plank which does not allow the man, who hangs on to it, to sink and be lost. The Name is the Lord, the Guru, and all in all.

115. Japam purifies the mind, and enables the aspirant to attain the knowledge of Truth.

116. Weakness is felt only when God is forgotten. And the simple way to remember Him is to take His Name constantly.

117. Let us cling to His glorious Name with all love and faith, and let Him do what He pleases with us. Ours is to realise our immortality.

118. Let the whole life be lived out as an offering to Him who has brought us into being. Let His Name be ever on our lips and in our minds.

119. Repetition of the holy mantram purifies the mind. Satsung elevates you and grants you right knowledge. Last comes Gurukripa. The awareness of it makes you realise that you are the embodiment of an eternal existence full of bliss and peace.

120. Constant repetition of Ram-mantram and practice of meditation will give you the needed strength and courage to overcome all weaknesses of the mind and the heart.

121. Repetition of the Ram-mantram, meditation on the attributes of God, and surrender of all your actions to the Lord, is the way.

122. When the Lord's Name is on our lips, we need not be afraid in this world or in any other world. Do not forget that you are the immortal Truth.

123. A heart that wells up with love is the very heart of God. God is nirguna but He is also saguna as pure, spontaneous, universal love. We can tune ourselves to this love through the melodious music of His Name.

124. The easiest method by which we can keep God-remembrance is the repeating of His glorious Name. Be always cheerful, fearless and free.

125. The divine Name is the one refuge for the man struggling for the darshan of God.

126. Indeed, the power of God's Name is simply marvellous. It can take man to the highest and the loftiest Truth of world existence. The Name grants him a state of unalterable freedom, bliss and peace.

127. Direct your vision inward and realise the glory of the Atman. The key that unlocks the door to this spiritual kingdom within you is Ramnam.

128. You may call Him by any name you like but the Truth is always one and the same.

RENUNCIATION

129. When the internal tyaga is effected it is immaterial whether you abandon the external activities or not.

130. Don't be too much conscious of, and worried about, your defects.

131. The desire to see external forms must vanish, so that you can find union and oneness with the all-pervading and immortal swarup of God.

132. When sorrow and suffering become intense and acute, you may be sure, that a new era bringing about a momentous change for good is about to dawn.

133. Vairagya means the dedicating of our usual everyday actions to the Lord and making them, thereby, free from the taint of desire.

134. There is nothing to feel sorry for, or be surprised at, in this passing panorama of life.

135. Mere external renunciation is not only not necessary but is not the way.

136. Renounce all desires of the mind and the intellect, and enjoy the bliss of the Atman, even though you may, for its sake, live in a garret or turn into a wandering, naked, mendicant.

137. The true darshan comes, when the desires are controlled and subdued. Don't look for anything without you; don't pin your happiness upon external contacts.

138. To assume sanyasa for the reason that by taking that step you could realise God is perfectly wrong.

139. Sanyasa is not a thing to be received from or given to anybody. It is a dedication of our entire being to the Lord and His service. It is a spontaneous wave of aspiration rising from within your own heart.

140. Let us not forget that we came

alone into the world, and that we also depart alone from it, that we never bring with us our vaunted wealth or relations, and that when we give up this earthly life, we do not take them with us either.

141. We may live for thousands of years and may obtain whatever we desire of the world, but we shall never be happy so long as our hunger for earthly things does not perish.

142. God is kind. He teaches us through our experience that our desires are our enemies and that the sense-objects are wombs of misery. Still we crave for them and suffer! Whose fault is it? Ours only. Why, then, blame God?

143. Until the desire of the heart—the craving for worldly possessions and property—is completely eradicated, you cannot enjoy true happiness of union with God, the Lord and Master of your existence.

144. An uncontrolled mind, although it accepts the truth, cannot retain it. The

fitness of the mind for absorbing the knowledge of Divinity consists in the complete eradication of desire from it. This is done through discrimination, concentration and meditation—culminating in the realisation of God.

145. Indeed, poverty is a glorious thing. Blessed are those who are poor, because they will soon reach the Lord.

146. Hoarded wealth and devotion stand at opposite poles. Complete dependence upon God does not admit of accumulation of wealth; so poverty has been the badge of our Saints and Sages.

147. Surely, if we see the world with a clear vision, we realise how transient and fleeting are the forms of all lives and creatures in this world.

148. The eternal has no death and the perishable cannot escape dissolution. Then, why grieve over the dead? Every death—every loss—awakens us to Reality. Hence, take it that these happenings are for

our good. We have our abode here as in a dharmashala: father, mother, husband, wife and children all come together for a while, only to be separated, because each one of them is on his or her way to Him from whom they all come. Let us not forget that we come alone into the world and that we depart also from it alone.

BHAKTI

149. What is bhakti? Bhakti is an intense longing to attain God. Bhakti is like a steady flame burning in our heart, and continuing to burn until God is reached. The desire to reach God possesses us in such a manner that there would be no other ambition in life for us than that of realising God. This longing consumes us like a fire day after day—nay, a veritable madness for God seizes our mind, and all our mental and physical energies are utilised exclusively for taking possession of God. When this bhakti has brought us face to face with the dearest object of our struggle and of the quest of our life, we shall have found peace once for all. We shall have then realised a condition in which we have no desire of any kind left to be fulfilled. We are then one with the supreme Truth—an

150. Bhakti does not denote a chaotic life. A well regulated life, a keen sense of duty, and a patient and cheerful nature, are the characteristics of a true devotee of God.

151. Childlike innocence, a vision informed with pure love towards all alike, and blissful activity beneficial to all, are the signs of the man who has achieved the blessed state.

152. The bhakta speaks thus: O God! Thou art the doer; all forms are Thine; everything is Thine. And thus he realises that he is Purusha, the unaffected, inactive, eternal witness.

This is his way, different from that of the jnani who speaks thus: All activity belongs to Prakriti or Shakti; I am Purusha, the dispassionate witness.

153. Truth is one; still love wants the same Truth to assume duality, for play at being distant and near.

154. The true devotee is he who has

realised that he and the Lord of the universe are not separate.

155. Parabhakti means beholding the whole universe as a manifestation or expression of God, in all its varied activities and multitudinous forms.

156. True love is impersonal. It is the love of the Truth that dwells in the hearts of all creatures, beings and things.

157. A blissful love has assumed all forms. All activities and movements are waves of this love, full of bliss.

158. It is perfectly true, when the lover meets his Beloved and communes with Him in the chamber of his heart, the lover feels the thrills of indescribable ecstasy.

159. Do not forget that the Lord and His devotee are one, playing two different parts at the same time. Hence you are the Lord Himself.

160. Divine love in the making sees faults but forgives them. Love in its grand fulfilment sees no faults, and has nothing

to forgive. This is the supreme innocence, simplicity and holiness of heart. It is God's own heart. A ray from this heart purifies millions. This ray is divine grace.

161. The Lord is infinite love. Our body is the temple, our heart is the throne and He, the supreme Paramatman, is seated on this throne in all His magnificence and glory!

162. Trust God and adjust yourself to every changing situation in which He chooses to place you.

163. How can the remembrance of God possess us? By conceiving a deep and abiding love for Him, and, till that comes, a deep and abiding longing for that Love. We came from Him and we are here on our way back to Him. Let us not lose sight of our goal by attaching ourselves to the perishable baubles and toys of the world. By all means, let us move, work and live in the midst of them just as pilgrims do, that meet in a dharmashala. Let us keep the

divine Light burning within our heart, never losing hold of the supreme Truth, never forgetting the purpose and goal of life.

164. Bhakta is He, Bhagawan is He. As bhakta he pretends to be different from Himself; as Bhagawan, He pretends to be seeking Himself. Wonderful is His lila.

165. God, who is love, appears to be harsh, unjust and unkind. No, He is never so. If we take Him to be such, we simply show our ignorance.

166. The Lord says, he is a bhakta who always remembers God and surrenders all his actions to Him.

167. The place of Bhagawan is always in the heart of His bhakta. That is His mandir and His home. And He is never silent, always busy talking to His beloved bhakta.

168. Let us pray to Him to grant us an unbroken remembrance of Himself. To fulfil this prayer, He brings about such changes

in our life as to enable us to be in touch with Him always. Here he proves to us that He is infinitely kind.

169. Perfect faith in the goodness, kindness, greatness and love of God is a wonderful tonic to keep us ever calm and cheerful.

170. That you are immortal is a self-evident truth. Prem is the very perfume that comes out of a life of simplicity, purity, self-sacrifice, humility, compassion and forgiveness. Oh! the joy of such a life!

171. The working of prem is indeed wonderful. How silent and irresistible it is! No barrier can withstand its sure and steady passage. It is all-powerful, though meek and unassuming. It embraces the whole universe. It is eternal. It is simply magnificent.

172. True bhakti is nishkama bhakti; any other form of it, however faithfully practised, cannot save us.

173. The true devotee cries out doggedly "Do as Thou wilt with me, O, Lord, I am not going to give Thee up."

174. Pray to Him constantly for nothing but to "lead me from the unreal to the real, from darkness to light, and from death to immortality".

175. What is faith? Unquestioning surrender to God's will is faith. Whatever happens is attributed to the workings of God. God is taken as great, good and kind. He is the sole dispenser of all things. Since all events, changes and movements proceed from a heart ever filled with goodness, love and mercy, there is nothing to grumble about, nothing to find fault with, nothing to grieve over, nothing to be anxious about, and nothing to be afraid of—all, all is His doing. He works always for harmony and joy. In the heart of all things and happenings, it is He who exists and is at work. When this faith is ours, God becomes our never-failing companion, guide and friend, and we do all actions by His will, i. e. by His promptings. He is in us, and everywhere about us. All doubts and fears now vanish

away and we attain a state of freedom which is itself absolute peace and bliss.

176. The devotee gives up the notion of "I and mine" and becomes conscious of the guiding hand of God in all his activities. The nature of a true devotee is that he never exults over his gains, nor does he ever lament over his losses. His trust in God is so implicit that he is at all times contented in the situation in which God places him.

177. Bhakti means a united attempt to direct all the forces of the heart, intellect and will, towards the attainment of the all-inclusive and all-comprehensive Truth of your existence which is also the Truth of the world existence.

178. There is no greater acquisition in this life than perfect faith in God that stands all tests and weathers.

179. Love works most triumphantly in the field of self-suffering and self-sacrifice. It does not seek comfort or gain for itself at the expense of others. Bravely and cheer-

fully it endures all pains and sorrows in a spirit of perfect surrender to the will and dispensation of the supreme Lord of the universe.

180. To love your neighbour is to love your God. God, apart from your neighbour, is no God.

181. The characteristic of bhakti is free, loving and joyful service or activity.

182. God knows how to take care of those who have taken refuge in Him. Whenever help comes to you spontaneously from any direction accept it as God-sent. In fact, everything that comes to us is God-sent.

183. Jnana alone is insufficient and is often dangerous for the man who has to be on the bhakti path. Jnana must be united with bhakti and love.

184. God is infinite love and mercy. Don't doubt this fact under any conditions, so-called fortunate and unfortunate.

185. To love all is the true bhakti of God and to serve all is the real worship of God.

186. Love is really a most wonderful thing. It considers no sacrifice too great to achieve fulfilment in joy and peace.

187. The true communion with God is through the spirit. The moment we rise above the body-consciousness, we become one with the being of God.

JNANA

188. Right knowledge, destroying ignorance, dissolves the ego-sense. True knowledge consists in your consciousness of oneness with the immortal Atman, seated in your heart, and pervading all life and form in the universe.

189. Forget not that you are the immortal and blissful Spirit.

190. Identification with the Atman and surrender of all actions to Shakti grants the light of knowledge and dispels the darkness of ignorance.

191. Do not seek the bliss of the Atman outside.

192. External darshan however frequently you may have it, cannot quench your thirst. You ought to drink the nectar of immortality through close communion,

and a feeling of oneness, with the eternal Atman who dwells in you.

193. You cannot eternally be demeaning yourself in the presence of Saints. Receive the touch, and be the Saint yourself.

194. Realise, realise, realise; and give up all preconceived notions, and thoughts, borrowed from the expressions and sayings of Saints, who have given vent to them in their various moods of Self-realisation. See for yourself; understand for yourself; and assert and make manifest, your own Divine nature.

195. Assert your Divine nature. Be conscious of the presence of God within you. Don't allow the passing phases of life to throw a mantle over the revealed light of Truth within you.

196. Never lose your equilibrium under the stress of any external circumstances. They come and go, like the clouds in the breeze; stand firm on the rock of your unchanging and immortal existence.

197. Contemplation of the Truth leads us to the realisation of it, i. e. we come to understand and experience the sublimity of it.

198. Know that you are not this restless mind, but that you are the immortal, all-blissful, and changeless Spirit.

199. Question yourself as to who you are, and an immediate response will come from within, to the effect that you are the eternal, perfect Truth and Life.

200. You, as an individual actor, apart from the universal Truth and Spirit, are utterly imaginary. You—and all the rest—do actions by the supreme Will and Power of the Lord.

201. Consider not that you are merely a perishable and changing being; you are the absolute, immortal, changeless, omnipresent, omnipotent, and omniscient Truth.

202. We are forever one with Him,

though we pretend to be playing our parts as if we were different from Him.

203. Let us not forget that all forms are subject to dissolution. And let us remember that the eternal Atman, of which they are only the fitting expressions, is deathless and changeless.

204. Sorrowing over the passing away of the body is pure folly; only what is perishable has resolved itself into its elements but the Truth is immortal, and we are, in our true essence, everlastingly one with it.

205. Guru-kripa is always on you. Become aware of it, and you are free. Awareness comes through ceaseless remembrance of what you are in reality, namely, that you are the immortal Spirit filled with absolute peace and bliss.

206. Really, to stand apart from the mind and watch its activities, is a blissful exercise. The moment the disassociation becomes complete, that is to say, one's

identification with the watcher or the witness becomes perfect, that very moment the mind dissolves, and you attain samadhi i. e. absolute peace and bliss.

207. The Guru's heart is ever soft and, by constant meditation, the chela grows into the likeness of his Master and possesses the same purity and softness of heart as those of the Guru. Forget not that the Guru is within you—know that you are not different from Him.

208. Yoga denotes equilibrium—a condition of unalterable and unshakable peace and joy.

209. Throw up the mask that enshrouds your real Divine nature and reveal yourself in all your magnificence.

210. However you may play at being ignorant or wise, bound or free, happy or unhappy, you are ever and ever He.

211. Moksha is not dependent on any particular external situation or circumstance. Moksha is the realisation of im-

mortality by the removal of ignorance through the attainment of Divine knowledge. It is primarily a change in our internal consciousness and vision. A man, who is placed in a certain situation in the days of his ignorance, may still continue to remain there, in the same situation, even after he has attained Divine knowledge.

212. God is the one sole Reality; our physical body is only a transient and perishable manifestation of that great, undying, eternal Truth. Truly we are the immortal Atman, the changeless and deathless Spirit.

213. He dons bodies and He doffs them. He remains the same, and the same, for ever and for ever. Difference and diversity are only apparent. Names and forms are impermanent.

214. Realise that He, the infinite Power within you, guides you, controls you and actuates you to do all things, at all times. Rise above conditioned conception of things

that is to say, rise above the gunas and dwandwas.

215. "Seek within—know Thyself" these secret and sublime hints come to us wafted on the breath of Rishis through the dust of ages.

216. Let us know that all actions, irrespective of any denomination, are pure and divine; because the divine alone is at work in the entire universe. Our bodies are merely vehicles through which Shakti works to fulfil Her purpose. It is She who works in the Saint as well as in the sinner. Saint and sinner are merely names. Ignorance makes us see the difference between the two.

217. No external darshan can give us eternal happiness; it can yield only transitory satisfaction and peace. We must seek fellowship of the imperishable Truth within us, so as to merge ourselves ultimately in Him and realise immortal bliss.

218. Believe that the Lord of the worlds,

who is absolute peace, power and bliss, is always dwelling within you.

219. Let bodies come, let bodies go; we are eternally dwelling in Him and are eternally one with Him.

220. Why should you feel dissatisfied when you know that the Sat-Chit-Anand swarup of God is within you? He is the goal, He is the path; and you are eternally He.

221. Life can be understood only by going to the very root of it. And the root is ever sweet and eternal.

222. At the inception of all phenomenal life and existence there are the ever-abiding calmness, peace and repose of the immortal and all-pervading Truth.

223. You are the Truth itself, you are the Ideal itself. Infinity and eternity are the qualities of your true existence, where duality and differentiation have no significance.

224. The conflict of apparently oppos-

ing forces in the play of the natural phenomena is viewed by a man of clear vision exactly as a drama on the stage is viewed by one in an audience witnessing it.

225. Dependence on the joy of a Saint's darshan is not the whole thing; because such joy, we know, is only relative. We want a joy which is self-dependent, eternal and subject to no conditions.

SELF-SURRENDER

226. Self-surrender means offering of all your actions to the divine Shakti, i. e. to become conscious by gradual practice that you, as a separate individual doer, do not exist.

227. To maintain the equilibrium of mind, the sovereign remedy is to submit calmly to the will and workings of God who guides and controls the destinies of the universe.

228. Take anything that comes as being for your best.

229. Have implicit trust in His mercy and goodness.

230. Be brave and cheerful always and let no passing storms of life overpower you.

231. Surrender yourself to the divine Mother who is the Shakti that works in

you, and She will see that you live a true and peaceful life, ever guided and led by Her omniscient will.

232. Make your entire life and all its activities a blissful expression of Truth.

233. To realise His presence within us and be the willing and playful instrument in His hands, is to be perfectly free and blissful.

234. It is He within you who animates your existence and actuates all your works. Know that you are eternally one with Him; and still be His servant and child.

235. Have unshakable faith in the Almighty Lord of the universe.

236. What a glorious privilege it is to know, by the grace of the Lord, that He is the sole doer and that He is all in all.

237. God places us in our respective situations which, however miserable or happy they may be from the external point of view, are always for our good.

238. Life becomes blessed and glorious

when all its varied activities are dedicated in their entirety to the Lord and Master of the worlds, who is eternally seated in our hearts.

239. Believe always that you are an instrument in the Divine hands. If you do so, there will be no reason to think that you have any drawbacks.

240. Do not eschew the usual work that falls to your lot in the worldly life. Do all such work in the light of sadhana itself, as the pure service of the Lord.

241. To reach the divine Mother in Her all-inclusive swarup you ought to transcend the symbol that represents Her, and attain the nirguna aspect of God by complete surrender of all your actions to Her.

242. Submission to God's will in all things is the keynote of the universal vision. Man in this state realises that he is a mere instrument worked by the divine Will and Power, ever resigned and cheerful, accepting all change of time and place

as determined by Him for the fulfilment of His plan and purpose.

243. The antagonistic influences are not without us; they raise their hood from within. Resignation to God destroys them.

244. Truly, surrender to the divine Mother's will is the sure way to receive right guidance and lead in all things. Depend upon Her in all matters. Feel Her presence in yourself always and be free and blissful at all times.

245. To be dispirited by the sufferings of others, be they one's relatives or not, is clearly due to the obsession of oneself by moha. For one who is a mere plaything in the hands of every passing passion and emotion, all in regard to the perishable and the transient, surrender to God is certainly a self-deception and an illusion. Because, self-surrender denotes a state beyond the passions and affections of the ignorant human nature.

246. To understand the working of

God's will you have to submit to it unreservedly. Then you come to know that everything happens by His will, and for good.

247. Impatience in any matter is a sign of weakness. So, to be free from it, submission to God's will in all things is the way.

248. It is He who gives us every situation and every change. He knows what is good for us. His main object is to draw us towards Himself. He brings about all incidents in our life to fulfil this purpose of His.

249. To realise Prakriti as the doer is to identify oneself with Purusha, that is, to realise immortality. This is what is meant by surrender to the will of God. The will here is Prakriti as the doer; God, as Purusha, is the non-doer. Purusha and Prakriti are one.

250. We want Him and Him alone, because He is the only reality. Our work, thought and love must therefore always be for Him.

251. External forms and slavish adoption of the distorted rules of shastras cannot save you. You have to surrender yourself entirely to the supreme Lord dwelling in your heart and in the hearts of all, and dedicate all your actions to Him.

252. Contentment comes only to those who have submitted to the will of the supreme Lord of the universe.

253. Grumbling denotes want of faith in God. Rejoice in the good fortune of others and find contentment in the situation in which God has at present placed you.

254. The defect solely lies in our attitude towards the outside life. The path is self-surrender. You can be without the ego-sense and still live engaged in the activities of the world in a state of perfect freedom and peace.

255. God-realisation is not renunciation of the world but to look upon the world as a manifestation of the Lord and to serve

Him in all creatures and beings, in a condition of perfect submission to His will.

256. If we look at life with a purified vision, we behold in all happenings and events the finger of God working for the good of all. In the so-called tribulations and trials of life there is a spring of pure wisdom flowing.

257. When a man offers himself entirely to God in all the activities of his life he attains true freedom and pure joy. Life then becomes a beautiful flower ever spreading its fragrance all round.

258. Don't forget, that, as an aid to meditation, dedication of all your activities to the divine Shakti is essential.

259. There is no disorder in the universe, because all things happen by the will of God, who is harmony and peace themselves. He always determines things and events for good and good alone.

260. The Lord assures us that no storm

of life, however terrifying, can overwhelm us if we take complete refuge in Him.

261. Blessed is he who throws the whole burden of his life on the divine Mother and Master of our existence and of that of the world.

262. Self-surrender is not a state to be attained. We live always in that state. We are simply to become conscious of it. Situations need not change, there need be no alterations in activity.

263. Things may appear to be out of joint. But that is due to our distorted vision. Purify the vision by self-surrender, and you see everything for good. There is nothing to find fault with, here. God's work is always for unity, harmony and joy.

264. Every activity, great or small, performed by us consciously or unconsciously, within us or without us, is all the work of Shakti. Our mind calls a particular activity virtuous and docketts some other as sinful. This estimation of the mind is

entirely false, based upon ignorance. No action is sinful, no action is virtuous. All action is simply the work of Prakriti or Shakti.

UNIVERSAL VISION AND LOVE

265. Behold the Truth manifest everywhere.

266. The Lord is the Master and the Lord is the instrument or servant. All, all is He.

267. It is always the Lord that gives, and the Lord that receives. Because, the Lord is all and is everywhere.

268. The vision of God everywhere—and the state of immortal and unchanging bliss—is the fruit of knowledge.

269. A vision of Him means a realisation of your oneness with Him and seeing Him in all His manifestations.

270. Indeed, to realise that the universe is one form of the formless is to be peaceful and blissful at all times.

271. What a supreme privilege it is to be able to look upon the universe as our

own and to embrace it with the arms of infinite Love!

272. Behold Divinity in every aspect of this world-lila. Verily, it is He at play in all beings and creatures.

273. The duality and all the multiplicity have their origin in adwaita; from this peak of supreme oneness, view the vast and varied manifestation as the expression of the highest Truth.

274. The highest vision consists in beholding God everywhere as all the moving and changing forms and at the same time as the immovable and changeless, all-pervading, Reality.

275. Behold, the limitless universe is within you. All that you desire, all that you want to attain, is in yourself.

276. Give up repentance and regrets. You and the universe are filled with God, the supreme essence of life Only God exists and He is all.

277. He is always the same and one, beneath all masks. He sports under manifold disguises. Whatever you may call yourself, you are none other than He, the supreme Truth, complete, all-inclusive and all-comprehensive.

278. The Truth or God dwells in perfection and completeness in the hearts of all creatures, beings and things in the world.

279. Be a votary at the shrine of the universal Lord, and do not behold His greatness only in one particular individual.

280. Why should He have left so many beings in utter ignorance of His love, and the resulting bliss? His maya is mysterious! To probe deeper into the question brings the subtlest truth to light, that He alone is the sole actor behind the variegated and multiple veil of maya.

281. We can be His true servants and children, ever fearless and always blissful, only when we have realised, through love,

our oneness with Him—Him, who is within and without us everywhere.

282. Whatever you see, it is the image of that great and perfect Truth.

283. Let us look at the vast and changing play of the universe with our firm hold on the immortal, and remain unaffected by it. This is liberation.

284. Let the fountain of universal love spring up in our hearts; in it resides everlasting joy. Let us not be lured away, by the shadows and phantoms of desire and attachment, from the amrita or nectar of immortality.

285. The culmination of bhakti is to realise that God, Who pervades the universe and Who has assumed all forms, is dwelling within us.

286. The true vision is eternal and universal, beyond the limits of all creeds, sects, dogmas, customs, and religions.

287. Realise that all the members of your household are God Himself in so many

forms. Love them and be kind to them always.

288. Really, there is no more powerful solvent to melt down all differences that divide man from man, and from the rest of the world, than universal love.

289. True darshan is to behold God in your own heart, and everywhere outside.

290. If you seek to enjoy the bliss emanating from universal love and service, you must look upon the universe as the expression of the nirguna God. God is the manifest and the unmanifest.

291. Ours is to pierce, through this universal phenomena and life, into the deathless, all-pervading, static, changeless and all-blissful Atman.

KARMA-YOGA

292. The Siddhapurusha is said to be doing nothing even while he is busily active in the world. As Prakriti or Shakti, he is ever active; as Purusha or Shiva, he is ever inactive.

293. Activity denotes the movements of pure love and anand, and inactivity denotes absolute peace; one is the expression of the other, as light is the expression of the Sun.

294. Be active in any field that opens itself to you and do all work in a spirit of blissful service.

295. Living in the world and doing all things that fall to his lot in the usual course, a man can attain God.

296. Realise that all your actions are the spontaneous expression of the Divine within you.

297. There is pure joy in play, a joy that exists simultaneously with the peace of the Absolute.

298. Know once for all that all movements and activities of your mind, senses and body are illumined only by His divine Shakti.

299. Surely, to become a divine worker one ought to have a complete effacement of the ego-sense without which true freedom and joy cannot be attained in the sphere of activity.

300. You are not to determine the exact fruit your work must bring to you but to be contented with what God grants you as your share in the outcome of your toil.

301. A man is called upon to live in this world in every given situation, transcending the limitations to which his ignorance has subjected him, so that he can be unaffected by the onslaught of those forces that are working in him, by looking upon all his actions and those of the world

as the work of Prakriti or Shakti and Her gunas.

302. We are after peace and joy which abides in all conditions and situations. This joy is called sahajananda and the state corresponding to it is called sahaja samadhi. In this supreme attainment, the liberated soul enjoys divine ecstasy at all times unruffled by the passing phases and events of the external phenomena of life, because, he sees and experiences in every change and activity nothing but the movement of eternal anand.

303. All your actions denominated through ignorance as good, bad and indifferent are purely divine. Let no misgiving and fear disturb the equal tenor of your mind.

304. When a man acts in the knowledge of the Self he becomes unconsciously and automatically helpful to all humanity.

305. You simply play the part which Prakriti assigns to you; play it out as Her

work. When She chooses to change the game, slip naturally into the change.

306. Be the true servant of God; care not for fame, name and glory; serve Him; serve Him in all; and in such service reap uninterrupted joy and peace. Work is its own reward.

307. Behold in all movements of your mind and in all activities of your body nothing but the play of anand.

308. First be the witness of your own action and of that of the world. Then identify yourself with Him who is both the witness and the world-Actor.

309. Your only worry should be to make yourself a fit instrument of God for His service.

310. Is it worth while to burden our life with anxieties and cares for the passing phases of life, while we can live the life of eternity, doing all actions as allotted to us by the Divine Lord?

311. Our goal is not merely to gain

knowledge of the Truth, but to live and serve as willing instruments in the hands of the Truth.

312. Universal service born of universal vision and love is the secret of karma-yoga.

313. Believe, it is one divine Power that moves and acts in all beings and things, and that this flow of Shakti is of pure anand.

314. Karma-yoga means liberation in action. In this state the dynamic nature becomes a willing and submissive instrument in the hands of the supreme power and will of the indwelling Lord.

315. Our service, whatever form it takes, for whomsoever it is done, is always rendered to the divine Mother.

316. It is not merely by repeating God's Name and singing His praises that we serve God; every work that we do is His worship; because, every bit of our activity belongs to His Prakriti or will. So let us do all work as service, or as an offering to Him, the supreme Lord of our being.

PURUSHOTTAMA

317. Purushottama is manifest through His divine Shakti-aspect, as the visible universe and all movements therein, and at the same time, as the changeless, all-pervading, inactive spirit, Shiva.

318. By the will of Purushottama the Shakti is ever busy in the triple nature of work, creation, protection and destruction in the universe.

319. The manifest is love and joy—the unmanifest is stillness and peace.

320. The external universal life is a huge game of change and activity having mainly three movements in it—actuated by the same power—of creation, preservation and destruction.

321. All, all is God—both as manifest and unmanifest.

322. Self-realisation is the realisation of your immortal nature and your union with the supreme Godhead, your actions becoming the expression of your true and exalted being.

323. Individuality, apart from, or different from, universality, is imaginary. There is one life, one spirit and one Truth.

324. This is Ramdas' message for all: "Realise your supreme Godhead and enjoy the bliss and peace of eternal life."

325. Shakti is the universal Mother that has assumed all forms of the universe and, by the will of the Lord, is causing all motions and activities in them.

326. Shakti is the power that animates and activates all your physical, mental and vital movements. Your very form or body, and all forms, are Her body and Her forms. You are one with Prakriti, the manifest and, at the same time, one with Purusha, the unmanifest. So, rise above all forms, of sight and mind and find your

union with God, who is all, and all in all.

327. The all-pervading witness, formless, motionless and infinite, is Shiva. All forms and movements are of Shakti. Shiva and Shakti are the same in the Lord, Who is at once both, and beyond. He is Parama-Shiva. Identify yourself with Shiva who is your Atmaswarup and look upon all manifestations as His Power and expression.

328. The manifest is He, the unmanifest is He, motion is He, stillness is He, form is He, formless is He, the seen is He, the unseen is He. In short, all that is imaginable and unimaginable is He and He alone, for there is none other than He, nor anything else but He.

329. God is not merely a silent, actionless, invisible Truth; He is also the active and visible manifestation.

330. Be ever conscious that, by His will alone, the entire universe works, and that you, as a separate individual apart from

the Divine existence, are entirely false. Although the manifestations are many, the Truth is eternally one.

331. You, as an entity separate from the all-pervading, immortal and eternal Spirit of all life and form, do not exist. You are ever one with that cosmic and transcendent Truth.

332. Give up the individual "I". God only is, and He is all. Even your sadhanas are not yours. Whatever one does is His act. It is He within and without and everywhere. He is at once the actor and non-actor. He is all.

GENERAL

333. Nishkamata becomes possible only when you have begun to experience the inner joy of the Atman.

334. When one remains, in all conditions, awake or asleep, active or inactive, in a state of unalterable samadhi—this state, ever abiding, of perfect peace and freedom, is called sahaja-samadhi.

335. The ups and downs in life are there only apparently; in reality, they have no existence except in the thought of the ignorant soul.

336. Be impervious to the opinions of the world.

337. All difficulties that beset a man in his progress towards God can be overcome by His grace.

338. Gita tells you what you are in reality. It infuses into you strength,

purity and peace. It is a mine of wisdom. Dive deep into it and you will come by the priceless gems it holds.

339. Depend upon it that the body cannot drop off until God has fulfilled His lila through it.

340. Don't be carried away by the notion that it is given only to particular persons to scale the heights. What others have done and can do, you also can achieve.

341. In the world-adjustment, cycles of change are the inevitable working of the divine Law in nature.

342. Every bit of experience of pain, sorrow, loss, failure and disappointment has its invaluable use for the soul in its onward march towards Truth.

343. Change is the law of nature; it signifies rise and fall, the twin aspects of the same movement, each aspect carrying with it the same sense of greatness or littleness.

344. Do not call yourself a fallen wretch, while this glorious Truth has His abode in you.

345. Don't make any plans for the future and worry about them; nor recapitulate the past things and have regrets and sorrows for them.

346. Swimming on the surface, holding on to external props without aspiring to dive down to the bottom, can give us only a hazy and imperfect vision of the Truth that is the source of all life and manifestation.

347. Since the almighty Truth, that is absolute power, peace and bliss, is ever dwelling within our hearts, to feel that we are weak and miserable is to ignore the Truth. "Be a hero in the strife". Bravely face the petty storms of this phenomenal life.

348. Real poverty is the poverty of the soul, a poverty in which the mind is ever in a state of turmoil due to doubts, fears and cares.

349. True, an ideal is not of any value if it cannot be translated into practice.

350. There are times when we may take certain happenings in our life to be jarring and therefore incompatible with His love. Here our vision of the glorious ideal gets blurred and our faith in Him as infinite Love gets shaken. To say that He is our God, to admit that He is all Love and that we have surrendered our whole being into His hands, and still find fault with His workings and see evil and cruelty about us is not consistent. The latter assumes that He is not God but a devil who wantonly inflicts pain and misery on ourselves and others in the world. Resignation to such a devil can bring us no good.

351. A man may bring about any change in his external life and environment with a view to gain peace but the experience of thousands, who are wandering on the face of the Earth in search of suitable environment to attain peace, has

been that they have failed to do so that way. The change must be brought about within ourselves in the inner vision.

352. A truth cannot be untruth simply because a host of people happen to side with the latter, and be the votaries of it.

353. The love of books relating to God, devotion and knowledge is helpful in our progress towards the realisation of our true being which is eternal bliss and peace. But to be bound up only by this pleasure without attempting to taste the joy born of the Atman, by rising superior to the craving of the senses and the intellect is to hug ignorance.

354. To withstand the attack of the down-pulling forces of the world there is nothing so heartening and peace-yielding as satsung. Recourse to satsung is an absolute necessity for a man who is moving on the path of spirituality.

355. Give up repentance and regrets. You and the universe are filled with God,

the supreme essence of life. God only is, and He is all.

356. In fact, until the absolute state is attained, the mind is prone to play all sorts of tricks on the struggling aspirant.

357. Honest doubt, far from being a deterrent, is an invaluable aid to the seeker after Truth.

358. Do not any longer be caught up by the external forms and formalities, customs and traditions, dogmas and rituals.

359. There is nothing to find fault with here. God's work is always for unity, harmony and joy.

360. Earthly honour and dishonour, praise and blame, loss and gain should have no importance for us.

361. In the unimaginably vast and limitless life of God countless worlds are born and perish—what then of man—an insignificant creature!

362. This life is a splendid gift of God; it is not meant to be wasted away and be

torn to shreds by one's dwelling upon unreal sorrows.

363. God is indeed kind and all-loving. There is absolutely no doubt about this. Else, why should He give us shocks and blows in the shape of losses and calamities and wake us up from the dream of a fool's paradise to the great Reality?

364. Blessed are we, when God in His mercy sends us calamities unasked with a view to lead us on to Him. He is indeed kindness and love.

365. We become better servants of God when we are poor than when we are rich. Riches lead us away from Truth.

366. To grumble over our state is an indication of our want of faith in the goodness of God. He knows what is good for us.

367. One thing is certain, namely, that when He has prepared an instrument, until He has obtained the fullest service from it, He does not permit its breaking.

368. True greatness lies in a pure heart and mind. What does it matter to you, what your colleagues or anybody else think of you ?

369. In married life, all experiences enable a man more perfectly to understand the supreme secret of life, which is the realisation of his immortal nature.

370. Do not think that family life is in any way detrimental to your spiritual progress.

371. Do you think that your life is like a clock whose life is ended when its machinery is broken? Is there not something in you, of which you cannot but be conscious, that remains even after the body is dissolved—an eternal thing which is deathless and ever existent?

372. Simplicity of life is a sign of real prosperity.

373. Grahasthashram is not an undesirable institution detrimental to the spiritual progress of man. On the other hand, when

life is lived in its proper spirit there is no institution more noble and more glorious than the married life. A man can make his home a centre of service radiating rays of universal love.

374. The kingdom of heaven on Earth can be established only through universal love and service, brought about by a harmonious working of different creeds founded upon equality and a true perception of the greatness of all religions and their founders.

375. All the external changes in creation, preservation and destruction, are the playful activities of Shakti, just as the rising and the falling of waves in the ocean are the playful activities of the ocean.

376. For Ramdas, Datta, Ram, Krishna, Shiva and all great incarnations of the world are manifestations of the same absolute Reality.

377. Worldly ties, far from being obstacles in the progress of the soul, help it

as an incentive for a quicker and easier march.

378. In this evanescent panorama of life all things and objects are subject to transmutation and dissolution. The Lord alone is real; with Him we are eternally united.

379. God is ever the friend and protector of His devotees.

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